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Uzbek
Nogai
Kazak

with Barthold's views, in that it was these Uzbek and Nogai clans, and others of their kind, who became the forerunners of the true (*ulugh*) Uzbeks, of the Tatars of Idel-Ural, and of the Kazaks alike. Those of them that became masters of the oases in succession to the Mongol and Timurid houses naturally assimilated some degree of the Persianized manner and habit of mind, body and speech prevailing among the sedentary population, until in the end the Turkic-speaking Sarts claimed enlistment under the Uzbek banner. But, as the Basmachi troubles showed as late as 1920, there were many Uzbeks left in the villages and hill-country who retained all their ancient prowess as warriors up to the time of the coming of the Soviets to Turkistan.

Of the Uzbeks proper Togan writes :[1]

> They do not display that Muslim fanaticism and pride in an effete civilisation which is almost a disease among the Kent-Turks. Although today the Uzbeks live a settled life, their tribal divisions have not entirely lost their political and social importance. They are serious, peaceable and honest, but in war they are as courageous and pitiless as ever they were. They love hard exercise and games on horseback called Kökbori. They have retained their aptitude for war, as they shewed in the Basmachi rebellion, and it is surely they who will one day play the chief part in the political life of Turkistan.

Those who remained on the steppe took to themselves in time the generic name of Kazak. As stated, the word Kazak means a vagabond or outlaw — one beyond the pale; it is not a tribal name. The process is not unlike that whereby the branches of the great Ghilzai clans, which cross the North-West Frontier in annual migration from homes in the Afghan highlands to the softer climate of the Indus Valley, are known not by the tribal name of Ghilzais but as Powindahs or graziers. Just as the word *Sart* was used to designate a cultivator or townsman, so Kazak was applied without tribal significance to the nomads of the steppe. In such a country with such a history the ancestry of the Kazaks has been tangled

[1] *Op. cit.* pp. 46-7.

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beyond unravelling by a Western hand, but their physique suggests that they retain a larger infusion of Mongol,[1] or, more particularly, Kalmuck, blood than the clans which entered the oases. There is, moreover, a wide distinction between the languages of the steppe and those of the settled regions. Attempts are now being made to study how far a common lingua franca could be developed, based perhaps on the old Chaghatai, but Soviet pressure bears hardly on such efforts and it remains to be seen how far in practice a reconciliation of language can be achieved or would be welcomed by the people themselves.

The Kazaks fought under famous Khans in their struggle against Russian domination, but these Khans were only leaders in the steppe; they never ruled in Turkistan as did the Uzbeks. In their own country they were like the Oghuz, who came from the same stock: '*Ce furent précisément ces tribus qui ne réussirent jamais à s'unifier pour former une unité politique, qui fondèrent les empires turcs les plus puissants*'.[2] But these empires were beyond Central Asia: those who remained and came to be called Kazaks had but a loose tribal organization. Togan writes of them:[3]

> The Russians used to try to persuade themselves that the Kazaks had never really embraced Islam, and it was thought that for this reason anti-God propaganda would succeed among them. The hope has not been realized.

and again of the good and bad features of their tradition:

> A cool head and dislike of haste or excitement, moderation, courage, delight in command, ruthlessness in battle but respect for conditions of a truce, sparing but selling prisoners — a simple mind but not so simple as to be exploited by the foe — encouragement of the blood-feud between individuals, families and even tribes — and the custom of selling children in times of stress.

Schuyler,[4] writing in 1876, has a pleasing picture of an Uzbek of the old régime, Jüre Beg, once Governor of the

[1] For a succinct definition of Mongol tribal subdivisions, ancient and modern, see Howorth (Bib. I, 44), i, 557. Today the main groups are *Khalkha*, *Oirat*, *Buriat* and *Kalmuck*.

[2] Barthold, *op. cit.* p. 81.

[3] Togan, *op. cit.* p. 534.

[4] *Op. cit.* i, 85.

181 combined region of Kitab and Shahr-i-Sabz before the Russians came. He found him a man whose word he could implicitly trust, possessed of much delicacy of mind and feeling, with an appreciation of what is due to himself and of an aristocratic bearing in every look and movement. In appearance Jūre Beg was tall and handsome, simply dressed but exquisitely neat, with a thin beard, pleasant dark eyes, and a serious face — a strict Muslim, but altogether without fanaticism — an excellent judge of character, with the politeness of Asia at his finger's end, yet with dignity to act as he thought right. He conformed indeed, says Schuyler, to his notion of perfect breeding. Togan, writing sixty years later of the same man, speaks of the great respect in which Jūre was held by his own people and Russians alike. He came of a nomad Uzbek tribe, like the Kazaks not greatly influenced by Persian manners, but he had a fine library which he was proud to show to Barthold, whom he allowed to catalogue it. To the Russian Barthold, he said, 'The Russian administration in Turkistan is very like that of the Mongols; they choose the worst men from among us and use them against their fellow countrymen'.

186 No writer on the Turks of Central Asia can avoid a reference to the slogans under which various forces interested in this region have from time to time sought to enlist the interest of the Eastern Turks in a larger political union. Different banners have been unfurled, beneath which a Turkic renascence should take place. The following definition [1] is that given in Togan's work, with a conclusion that no one creed offers, as it stands, a worthy or practicable goal for the Turks.

The three terms, pan-Islamism, pan-Turanism and pan-Turkism, are first stated. The first, the religious appeal, which would draw in other peoples of the Muslim world, is seen as a strand only of a more real and deep Turkish patriotism. Generally, pan-Islamism is dismissed as a political force, partly because most of these writers and thinkers themselves started

[1] Op. cit. pp. 360 et seqq.

2 [i.e. by Togan - see cat 116. pp. 7-9 -- Analyst]

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Asian peoples have not yet failed; there are also grounds for supposing that the impact of the new has not been wholly destructive, but by a process of catalysis may even bring about some renewal of life. A re-birth of this sort is more likely in a society which has released women from subjection and cast off the outworn bigotry of mosque and school. From this meeting of old and new some offspring will surely be born. It is for the free world to forecast the delivery and nurse it when it comes.

The message sent out by those who would speak for the Eastern Turks is this:[1] In order to bring about the disappearance of the nations of Central Asia by complete assimilation, Russia will have to torture and oppress these millions for centuries. For even if the Russian domination were assured, the people of Turkistan will not forget their freedom so far as to renounce their languages and their faith. The dangers caused by the Soviet domination are indeed a reality on a scale never imagined, yet just as quickly and on just such a scale the day of the crack is approaching. The tide will turn and bring with it either liberation — or disappearance from the pages of history. Never has anyone been able to force a religion or course of action on the Turks. A nation has its own idealism — its own romance. Life moves forward and nothing can prevent a nation from developing.

Remembering how the Mongols came and conquered and passed away, Turkistan will struggle on, like the Oxus —

A foiled circuitous wanderer, till at last
The longed-for dash of waves is heard, and wide
His luminous home of waters opens, bright
And tranquil, from whose floor the new-bathed stars
Emerge, and shine upon the Aral Sea.

[1] End of Togan, *op. cit.*

about 3,000 tents, and having its centre in the oasis of Merv. To the South of them the Salors and Saryks extend their wanderings into Afghan territory, whilst the Yomuds, the northermost of the Turkoman tribes, who number about 4,800 tents, live in the vicinity of Khiva. Anyone who has ever taken refuge in a Turkoman tent during the heat of the day knows how hospitable, frank, and trustworthy the people are. They are of a decidedly warlike character. Until after the middle of the nineteenth century, when the Russians put a stop to their activities, they were the most redoubtable caravan robbers in all Turkestan, and had, moreover, a pronounced bent towards kidnapping and the slave trade. They extended their raids far into Persia, seizing what prisoners they could. The wealthier of these were released after the extortion of as large a ransom as possible, the remainder being sold into slavery. The extent of this traffic may be gathered from the fact that when the Russians conquered Khiva in 1864 they freed 40,000 slaves who had been seized by the Turkomans and sold there.

The Turkomans are a tall, well-built, and vigorous race with an abundant growth of beard, large eyes, and brown, not yellow, skin. The women, too, are tall and slender; they are among the most beautiful in Asia. The tribe is much farther removed from the Mongol type than are the Kirghiz. The reason for this may be that the Turkomans live so close to the Iranian frontier, and that they have for centuries been in close contact with Iranian Tribes.

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101 Kazakhs. They originate from a mixture of Kazakhs and Tatars, and half of them lead a sedentary life while the other half are nomads.

5) The Kurama constitute neither a particular tribe nor a separate clan of Kazakhs. They are completely sedentary Kazakhs, settled in the Kurama uyezd of the Syr-Darya oblast', [312] along the Chirchik and Angren rivers. The abundance of water and the ease of irrigation were the original reasons for the development [181] of sedentary life here. Being attached to the land, these Kazakhs have mixed with the Sarts, lost all the tradition of their origin and have borrowed their culture from the Sarts. Nevertheless they have not lost the frankness and the sympathetic character of the Kazakhs. This is a very capable and industrious people in the Turkestan region.

6) The Kipchaks are related to the Kirgiz. They live exclusively in the north part of the Fergana oblast', primarily in the Andizhan uyezd, and make up about 10% of the total population of the former Kokand khanate. The Kipchaks, supported by the Kirgiz, nomadizing in the mountains embracing the Fergana valley, played a very important role in all the movements and disturbances which took place in the Kokand khanate before its annexation to Russia. Now this warlike tribe has turned to the peaceful occupations of trade and agriculture.

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563 7) The Uzbeks constitute 6% of the total population of the Turkestan region. Before the coming of the Russians the leading role in the political and social life belonged to this people. /329/ They constitute the

8:Kostenko --9-G-4,5(1868-80)1880 RL1 Turkestan
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618 geograficheskogo obshchestva po otdeleniiu statistiki (Notes of the imperial Russian Geographical Society in the division of statistics) IV St. Petersburg. 1874, p. 138

For the Uzbeks are subdivided differently in actual life than they are according to the books which are almost never read by the population, [101] not even by the scholars. Many small tribes call themselves by the name of their location, and when they move they change their name. Some of the more powerful clans, such as the Mangit, Ming, Kipchaks, Naimans, Yuz, Keneges, and others, are spread over a considerable area and keep their names in a more stable fashion. But on the other hand their divisions and subdivisions often adopt special names and are raised to the rank of new clans.

162 [101] 8) The Karakalpaks constitute 2% of the total population of the area. The majority of them live in the Amu-Darya otdel, where they number 51,710 /330/ constituting about half of the total population. In addition 7,060 Karakalpaks live in the Fergana oblast. Karakalpaks, mixed with Sarts and Kurama, also live in the Zeravshan okrug and in the Kurana uyezd of the Syr-Darya oblast. Until the middle of the last century the Karakalpaks lived along the lower Syr river, but when they were forced out by the Dzungarians they moved to their present locations. The ravages they suffered were so great that they were never able to recover until they came under the influence of the Russians. [181] This people is outstanding for its industry and peaceful inclinations. It is occupied in agriculture and to some extent in livestock raising. On the Amu-

141 medium size; the lips are thick, the teeth
142 medium; the chin is round, the ears are small and flattened; the hair is black and smooth; the beard is sparse and tough. The skin is smooth, the neck powerful and the extremities medium.

197 They,[1] speak Chinese and wear Chinese
302 costume but nevertheless they shave their heads.
463 Their occupations are agriculture, gardening and various crafts. They make no celebration
844 when a child is born. The mother remains in
846 bed for fifteen days. The child receives its
553 name the day after it is born, in the presence of the mullah. The circumcision of boys is
852 performed on the eighth, ninth or tenth day.
583 A girl who is marrying receives a dowry. /332/
764 After death the body is wrapped in a white cloth
765 and buried directly in the ground. After the burial the mullahs and relatives gather for a
587 funeral feast. A widow may remarry after the
593 lapse of ninety days. In family life parental authority is very strong and the father is the
291 absolute head of the family. The women do not cover their faces. These people are outstanding
● 181 for their high morals, industry and hospitality.

101 12) The Kalmyks, and the Torgouts who
221 are related to them,[2] are nomads. The former nomadize in the Vernoye and Issyk-Kul uyezds of the Semirechie oblast, and the latter in the Kuldja region, around Kunges. Since 1878 the Torgouts have begun to migrate to Yulduz.

162 The 13) Sibo (13;318 persons), the
101 14) Solons (4,182 persons), and the 15) Kara-Kiti(3,032 persons) belong to the Mongol (read Manchu-Tungusic, ed.) peoples. The majority of them (21,932 persons, male and female) live

[1] [The Dungans, see cat. 116, p. 11--Analyst]